

# HORIZON

**The magazine  
of useful and  
intelligent living**

NOVEMBER

1942

Articles by **MANLY PALMER HALL** Philosopher

# HORIZON

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VOLUME 2 No. 3



• *Every government has ghostly personalities somewhere in the background dedicated to the preservation of humanity*

## The Adepts In A World At War

TODAY we struggle to achieve by physical power, the one means we know. We may as well face it; the current idea of accomplishment suggests the erudite attitude of the policeman, who admits there are many forms of persuasion, but in the administration of police routine the dependable form of persuasion is a blackjack.

For we are, today, working with physical people in a physical world, where physical things are real; and metaphysical things are but the substance of things hoped for. Few indeed are the individuals to whom the metaphysical values of life have become so real that they dominate the physical world. We have spiritual aspirations. And when things are not too hectic, we feel a sort of kinship with things sacred and matters spiritual. But when it comes right down to a testing, the sensory reflexes win; when the weight of the visible is compared with the invisible, we are very likely to accept the tangible as a standard of action—because we know it. As much as we may believe in the intangible, our physical perceptions dominate our estimation of values. It is thus that, by

the only means that we know, physical means, we are attempting to achieve an end that is in itself not alone physical, but to some measure metaphysical.

As an instance:

It is very strange how people who are extremely physical in their own viewpoint, utterly materialistic, will go out and die for the most abstract idealism. The word Democracy does not define a purely physical thing. Democracy is a political structure, it has physical legislators, it has politicians; but it is reasonably certain that the sturdy citizen who is willing to go out and die for Democracy would not go out and die for the politicians. Very few indeed are the individuals who would really embrace an opportunity to make life's supreme sacrifice for their Congressmen.

Impartially dissected, the structure of Democracy even seems to be made up very largely of little human beings you do not like very well, of a mass of people who are not especially outstanding or upstanding. What we will die for in the attempt to preserve Democracy is then an intangible, an overtone. Unbending materialists, who rate them-



selves unbelievers in any idealism, will go out this year by the thousands to die for the symbol of a great intangible. It is an interesting instance of how the metaphysical insinuates itself into the physical.

Democracy is metaphysical. It is a state of consciousness so abstract that those who love it most understand it only in part. It is a word that semantically represents a great potential of world hope. For that, nations will sacrifice all that they have. Then having sacrificed all, they will lack the ability to administer the mysterious thing they have preserved at the cost of their own citizenry's lives.

The structure of the problem is much like the relationship of human spirit to the body. The spirit in man is entirely invisible, and yet in the study man constantly makes of life it is the basis of every equation. A handful of people are satisfied or content with that which the body implies and infers. Every human being lives on, not basically to sustain body, but in some way to adapt body to intangible purposes. One individual's aim is ambition; the goal of another is idealism; one may be a philanthropist, another an inventor; there is the individual who wants to get all he can, the other who'll give all; but in some mysterious, intangible way, the body, which is all that is visible and tangible, is never the basic consideration, even to the materialist. Whatever he may say, he knows he lives because of the overtone that is associated with the body.

It is the intangible then, that dominates all values in this world, the visible

and physical structures. And so in the consideration of our world in its present crisis, we must have the required concern with what is behind the scenes, while we are attempting to save the world according to our own standard of existence. We are united in the pledge to fight the battle the best we know; but is there much more to the battle than we know? That is the point where philosophy and mysticism of life begins to be visible and tangible through the world structure.

Those who have studied philosophy, metaphysics, comparative religion, the old arts and sciences, the great structures of world thought, profoundly and intelligently, are quite generally in accord that the world is far more than it appears to be. The motivations at work in it are far more complex than we realize offhand. Forces are constantly at work in the world which we do not take into consideration, but without them the world would soon come to nothing. We should never for a moment believe that philosophy, religion, and the great mystical arts, as great institutions of learning are without adequate part in the world crisis and the program of change that is coming about. It is in these we find the subtle power that is in fact producing the change which we attribute to various external forces.

On the other hand, we should not assume that strange mysterious powers beyond our estimation are going to fight our battle for us, and assure us victory merely because we desire to win. We can know, "The Lord helps those who help themselves." Stasis and great faith are not going to produce works: "Words without works are dead." In this universe everything we desire must be earned. We must merit any condition which we hope for and desire.

Merit is based upon enlightened action. Enlightened action, in harmony with conviction, produce merit. And merit is the basis of reward, for the achievement of that which is desired is reward.

Divine intercession is not going to permit us to be stupid forever and still



eternally victorious. It is according to the merit and integrity of action that the reward for action is given.

It is obvious and evident to all thoughtful people that this civilization, this world, hopelessly immature even as it seems to us a magnificent sphere of accomplishment, in terms of universals is infantile. According to some of the old classical works, it is pre-infantile. Some of those old classics tell us that humanity is yet to be born—instead of being the great, big, ambitious people we think we are, we are no more than embryos of human beings.

Not yet in the kindergarten of what constitutes world living according to Law, it is obvious that at our state of development we are not only capable of an infinite diversity of mistakes, we show a certain genius in being mistaken. Accomplished in error, in many cases we simply do not know any better than we do. Thousands of energy forces and principles are around us in space that we do not use, because we do not know they exist; yet they are a part of a universal economy. Inside of ourselves and outside are laws, conditions, energies, and forces working upon us, and we do not and cannot take these into consideration, because we do not know they exist.

As the small child inexperienced in the nature of physical existence requires a certain guardianship, so humanity at this stage of its development is obviously incapable of complete self-control. To be uninformed means to lack the capacity to be completely self-ruling, and there is no possibility of individuals becoming informed in one lifetime or five hundred lifetimes. We may learn more, but the more we know the more we know that we do not know.

There is no apparent limitation to the circumference of the unknown. The Mt. Wilson telescope showed us a world of stars that science had never seen before. The new lens at Palomar is going to show an infinite number of other stars. A hundred years from now men will make a larger telescope, and it will show infinitely more. But we will continue

to be confronted with the same problem. More worlds, more in space that we cannot reach out to. Greater distances, greater infinitudes. In the midst of infinite expanse countless cosmic systems, and in them great insular universes; millions of suns hurtling through incomprehensible space—and in the midst of this immense and inconceivable diffusion the human being, utterly incapable of knowing any form of ultimate concerning anything. Not actually or absolutely sure of anything, even his own existence.

Can we confidently sit down then at a council table and tell how we should put the world together and take it apart? We can only hope. We can just do the best we know, and hope it is not too bad. There is no certainty, no final pattern of things. Everything changes.

The reason everything changes is because everything has to keep on changing until it is finally right. Nothing that is inadequate, incomplete, insufficient or immature can survive. We can have no concept of that which is truly mature. We are groping. In all the process of social change of nations man is groping—out toward the solution of things, but never actually getting hold of the solution.

In the animal kingdom the creatures are instinctive; there is no conflict between the animal and the world about it. The animal is bound to be in reasonable harmony psychologically, because it has not yet evolved the individuality which makes it separate from nature. Man is the one creature that has gone off on a tangent and set up its own will. Animals have never believed that nature's laws should be different, but have obeyed the laws that have pressed in upon them. Man on the other hand has set up an immense artificial system, one in conflict with universals; and he is torn to pieces by the wheels of conflicting systems which he



has set up. Man is not destroyed by nature or the universe; he falls in the conflict between his own standards and things as they are.

As this becomes more obvious we come to appreciate that the human being is incapable of self-administration. Furthermore, he knows that, within his own soul and heart; he always has been. Since time remote he has dreamed dreams of gods, and that is why the average human being is happier and better today if he believes in something—even though he cannot prove it—if he believes in something better than himself. Way down inside he does not believe in himself. Not believing in his own sufficiency, he invests the universe with certain power to administer, calling this power God if he wishes, and his Deity becomes the missing executive, the thing man knows is necessary, a mind greater than his own to guide him.

In temporal government and rulership, most people are happier when someone is telling them what to do; the strain of self-determination is too much for the majority of human beings. They are afraid. They know they do not know. Perhaps they will not admit it in those words, but always they like to have something in the background to lean upon. As long as the human being is immature and insufficient it must know some form of parental protection.

The Ancients created and maintained great systems and institutions of philosophy and learning to constitute links between universals and man. They recognized the existence in the world of Elders, Older Ones, Wiser Ones, the Shepherds who kept the flocks. These shepherds and priests are still in one form or another objects of universal veneration, their absolute necessity recognized.

From India and China, and from the older lands, Egypt and Persia, has come down to us the story of how in the world at all times there is present a protective administration over the inadequacy and insufficiency of human nature. It assures that there is no possibility of man completely destroying him-

self, nor can any despotism get out of hand. There is no possibility that a program which is contrary to universal good can permanently succeed.

We question: If it cannot permanently succeed, why should it temporarily succeed? Or, as someone observed, as long as good must prevail why does it not prevail in the first place, and save us lots of time and trouble. Utilitarian thought! The reason why good must ultimately prevail is that good is no more than a name we have given to some kind of law. We look about us and see how things are inevitably done well in Space, and this we term good because we know no other standard. It is like when the individual paints a sunset then the sunset must be accepted as factual, right and beautiful, or else he would not paint it. Good is a concept based upon values in the universe.

Now the reason that good must ultimately conquer is because the universe will inevitably assert itself. It does not assert itself in the spectacular manner the dictator does, but slowly and inevitably, like water wearing away the rock. But, whether it takes one year, ten years, or ten million years, the universe will win. There can be no successful resistance to that which is dictated by Universal Law.

The reason why this victory must be ultimately but not immediately is because man is being taught the conscious knowledge of Universal Law. If law merely asserted itself, it would be like an arrest made without the apprehended one knowing why or what the charges were. Merely being spanked by the Infinite periodically would not insure a state of grace to the individual.

A man says, "I will go this way," and all of a sudden something pushes him in the opposite direction. Nature does not do this; nature lets him go the way he intended to go... until he discovers the thing he is looking for is not over there. That is the only way he can discover it is not over there. And it is the way he discovers too how to really find it. It is also the way in which he learns to know what the thing is he is look-



ing for; because the ultimate method of discovering the location of anything finally is to discover its quality.

We look for something without realizing it and thus we discover what that thing is; and this we did not previously know. If nature interfered it would destroy forever the power of the individual to develop discrimination. The moment the universe asserts itself, the individual becomes an animal, returning to an instinctual level. It is only because man can make mistakes that man

can discover truth. It is only because we can go in the wrong direction that we can ever go in the right direction, because right and wrong are extensions of consciousness. A mind incapable of error is incapable of right action.

And so we must have the conflict eternally going on, and we can not interfere with it. But, man cannot be allowed to continue blindly beyond the point of useful experiment, therefore, over, around, and about man in a curious, protective mechanism is a strange school of philosophy, identified as the Lodge of Adepts. Our view of it is not as an abstract fanatic might view it, but as a reasonable extension of temporal power into the sphere of spiritual values. What governments are to nations and

people, this Lodge of Adepts is to the moral life of the earth. It is the governing body which makes the laws which protect men from themselves. It administers certain aspects of universal integrity; it also protects man from excessive motions in directions contrary to universals.

It is by means of this protective mechanism always at work that we gain the distinctive direction which Aesop once gave to a listener to his fables. The man



had asked, "Aesop, what is the occupation of the gods? Do the gods work?" Aesop said, "Yes." And the man then said, "What do they do when they work?" Aesop replied: "It is the labor of the gods to lift up those who fall too low, and drag down those who rise too high."

The gods sort of level things off. Any individual who flies too high has the same experience as the poor mythological Greek whose wings melted off. But then man must not be permitted to fall too low; and some-

where between the extreme of ambition and the extreme of depression and hopelessness the gods are leveling off the world. We may say then, of the work of these strange schools of philosophy, they prevent extremes from destroying the normal—the Pythagorean viewpoint: that both extremes of action are bad; that virtue lies in the middle distance between them. It is the work of Universal Law to cut down the excess of ambition, and at the same time to raise up those that are hopeless, until men meet in a temperate zone of temperate action; it is a procedure that is going on constantly around us.

It is essential, however, to the success of this motion, that it begin where the capacity of man leaves off, never too soon, never too late. It would be a terrific mistake if man ever became generally aware that his freedom of action was inhibited. The moment we became aware that freedom of action was not our own, all action would cease and we would become dead fatalists. We would assume nothing we did would matter, because of everything being rounded out by inevitables. Nothing could be more unfortunate to the world than for the dictator to discover he could not dictate.



The only comparable disaster would be the discovery of those who are dictated to that they could not be dictated to. Both of these things at the moment would be fatal to the progress that must not end in inertia. The absolute end of all effort would come with the realization that the extremes toward which we are hurtling so desperately are not possible to us. We would not try to save ourselves if we did not believe we could be lost. We would not try to right wrongs if we believed and knew that the wrongs would be righted inevitably by universal values. "Vengeance is mine, said the Lord, I will recompense." We read the promise, but we do not believe. We will not wait; we are afraid the Lord might be busy on our day.

And so it is absolutely essential that our involvement with this presence as an outside force inevitably at work should be so subtle and so carefully timed that we are never actually aware of it. For we must never be discouraged from trying to do the thing for ourselves.

Nations disappear and die because nations are not essential to the universal economy. In the evolution of man there is only one thing actually evolving, and that is man. We must realize that the State basically and ultimately exists for the protection of the individual, that the State is merely a pattern, but the individual is an immortal being.

Everything that is significant in the evolution of man is based upon the concept that all that man has created and devised exists for one purpose only—to protect and further the development of

immortal man.

In Europe whole nations have been hypnotized by the psychology that the individual exists for the State. Yet the State is no more than what someone believes it is. It is a dream of someone. It is something which is ever changing. In the case of Germany the dreams were those of Goethe, Karl Marx, Nietzsche; these men each had an idea, and the ideas gradually crystallized by psychology into a State. Never anything but ideas, from what we can see from our perspective they were not such very good ideas; but for them Germany is sending out by millions young men and women to die. These individuals are being sacrificed to the maintenance of notion and opinion, when everything that we know, everything that is real in life, tells us that all these States and structures have existed for only one purpose, and that is to serve the individual, to serve him in the form of protection.

As a form of experience, the State is a sphere of opportunity for the testing of the individual integrity. The State is nothing more nor less than a group of individuals who have come together and agreed upon certain rules by which they are fraternizing, and by which they will protect the rights of each other to grow and pursue knowledge and improvement. The State is no more than a pattern created by man for his own preservation.

The struggle the world is passing through today is indicative of the insufficiency of our knowledge concerning basic principles, our inability to create for ourselves immortal structures while we remain comparatively ignorant of immortal laws. In this conflict and pressure it will be well for us to lean upon and accept the reality of certain abstract powers that are preservative and protective. Napoleon recognized certain things, and for this he was called superstitious. He observed on one occasion that a military general can plan for everything except the unforeseeable. He was asked what that was. Napoleon answered: In everything man does, regardless of what it is, there is a predictable pattern,





and an unpredictable Providence.

Probably the most perfectly organized predictable pattern in the world is the German army. The most unpredictable thing is the weather. Germany has seen that against the weather the predictable collapses.

Some little factor over which man has no dominion or control is the one that throws out the gearing of the most completely organized structures. A circumstance comparatively insignificant often changes the destiny of worlds to come. Practically every vital key person in history is today in the position that he occupies only by what appears to be a miracle.

Consider Winston Churchill. During the Boer War in South Africa he was taken prisoner by the very type of Commandos being used against Germany today, and Mr. Churchill came within an ace of being executed. He talked himself out of it by a speech more important than the greatest of his later political career.

Adolph Hitler's life was saved during the first World War, it is said, when the armies decided to sing Christmas carols in their trenches, hold to a truce in no-man's-land for Christmas Day. An Allied soldier had Adolph covered with a gun in a shell hole just at dawn, and did not pull the trigger.

In his first battle Napoleon had three horses shot out from under him. If one of these bullets had found its mark, history would have been changed.

When the great Mongol, Genghis Khan, was an infant, the little caravan that his wandering, nomadic parents lived with was attacked by another tribe from the Gobi. The mother hid the baby in a bush, and as one of the enemy soldiers went by the bush with a drawn sword he slashed at it, missing the baby boy only by a few inches. Had his sword not missed the child, the greatest conqueror of all times would not have changed the map of the world.

Against the unpredictable the predictable falls to pieces. An unseasonable fog on the English Channel permitted the evacuation of Dunkirk. Unpredictable.

Because every pattern that man devises is confronted by the presence of the unpredictable there can be no certainty in mortal affairs. The unpredictable is not however a blind force. Back in the middle of the last century the French Academy carried on a series of exhaustive researches into the nature of lightning, than which nothing seems less predictable, except that it is not supposed to hit twice in the same place; and even that is doubtful. Furthermore, if it hits in the same place twice it is not quite the same place, because the first time changed it. However, members of the Academy of France made a discovery so significant that they actually did not dare whisper it outside their own cloistered chamber. They discovered what they called intelligent electricity. It seemed well indicated that electrical energy possessed some form of intelligent energy, a sort of mental determination—but its what and how, they have never been able to discover.

The curious fatality which changes the course of empire, it is to be observed in a study of history, reveals the unpredictable as always carefully patterned. A visitor to our library recently revealed a secret ambition. He wants to write a book about great outstanding wars and consequent changes in social and political structure, dealing with a certain something that has impressed him very forcibly. He instanced that biographers had done well by Marshal Foch, General Pershing, Woodrow Wilson, in the last war; we have the papers of Ambassador Gerard and the memoirs of Colonel House. "But," he said, "what intrigues me terrifically is, wherever a



big man has done a big thing, there has been someone standing like a ghost behind him. In physical history these people fade in and out of the pages for no known reason. Curious conferences are held. The men are seen in one place and then another. Some that are mentioned in the papers of Col. House are the same men mentioned by Marshal Foch. But no one says who these men are, or where they came from." The history he would like to write is a history of these ghostly people who have stood behind the great.

That would be getting awfully close to very dangerous ground. He probably does not know it, but that book is not going to be written; that book would be entirely too vital a document. For it is the ghostly ones who stand behind the great who are responsible for the exceptions—the laws of Providence. A ghostly black-robed man behind Mohammed gave the world Islam. A mysterious, abstract personality behind George Washington helped to make the new nation. This world has been built up by ghosts, great ghosts, and certain men have put on their clothes and have been accepted as great. Many important changes that have taken place in the history of the world have come about through the ghosts who have without credit stood behind the great.

By ghosts I am not now referring to any of the properties of the American Society of Psychical Research. I am referring to the unwritten history of unwritten men who are part of an intangible governing structure. Thought, reading, and some consideration of the history of the world will reveal to us the fine hand of these fathers of the infant human family. And now, especially, we like to realize that they are still functioning and still at work. Every government has ghostly personalities somewhere in the background, and day after day, as nations hurl themselves against each other, as this struggle of great continents goes on, the world is bound together by a strange network of inter-related forces working both physically and metaphysically all the time to make

sure that the game cannot be played outside the rules. We know from the laws we have studied, from the thoughts we have had, that this protective mechanism exists. Those who have the right to know, know where it is, and how it works. The School of Adepts is still functioning as it always has and always will, the silent power behind the throne. It is the type of power that breaks up the patterns that men believe to be infallible.

How does this power basically and primarily work? It works as a secret society, great, intangible. It cannot be captured or caught up in politics. It cannot be in any way brought under the dominion of any nation or state. It cannot be made to work for any nation or state. It remains that which it potentially is, an intangible government over the whole earth. As the Government of the World King, it has no relationship to the political intrigues of man. As in days when Kings were Initiate Priests and participated in the structure of this great spiritual hierarchy, in this day too it functions hidden completely from the gaze of the profane. It is so perfectly administered that there is no way of actually putting a finger upon any supernatural element in it. The Gestapo cannot stop it, nothing can stop it. The Gestapo could be stopped instantly by it; but the Gestapo is necessary to the soul growth of Germany. It is necessary to the development of the German people, and all people, that the individual should discover his own fault and remedy it; there is no safety in vicarious protection.

Pythagoras was once observed to say to a man who was praying before the altar, "My friend, when you pray to the gods pray to them that they shall not listen to your prayer; for the gods know what men need, but men know only what they desire; and a man is destroyed by what he wants, and preserved by what he needs." It is not therefore within the province of Law that this mysterious hierarchy should obviously manifest itself; nor that it should accede to the demands of man regarding desires,





ity remains immature. I think we may say from now on.

The basic thing for us to realize—and if we can get it into our consciousness it will help us—is that, by a mysterious Providence which we can call Fate—but which the wise know to be skillfully administered Law—there can never be a victory of that which is not right.

Suppose for the moment we use the word, luck. A player says of another, "My, that man is lucky." Perhaps the man has studied very carefully the rules and the laws of the game, realizing that thus the percentage of success is markedly increased. He knows, as in the immortal words of Goethe's *Faust*: "How closely linked are luck and merit, doeth never to the fool occur." In the affairs of nations there is no such thing as luck, only Law; but it is convenient for man to term it luck, and it is convenient for the gods to leave it that way. As there can never be a victory of the lesser over the greater, there can never be a moment when the ambitions of any man or group of men, or nations, can stop the inevitable and immortal progress of human consciousness. It may halt it for a day; but that very halting is a learning. Everything that happens gives us perspective toward the real.

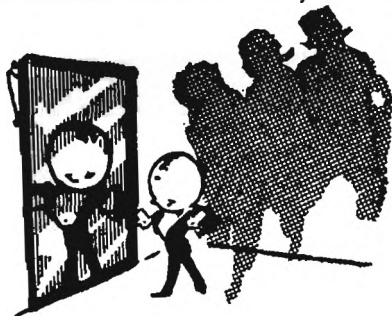
There is no way in which the lesson can get out of hand. No nation can fall unless it deserves to fall. No nation can rise unless it merits power. And nothing which ultimately is against the motion of humanity toward integrity and enlightenment can ever have permanent dominion over the individual.

When man, in the complexity of his

childishness and immaturity, manages to get himself into an absolutely hopeless tangle Providence steps in; and Providence, what is it? The ghosts behind the great. It is a body of human beings, as John Hayden said in 1660. It is an Order of living men, their houses secret, hidden by clouds, the servants of the General. This Order of men always has been and always will be, a mysterious brotherhood dedicated to the preservation of humanity from the insufficiency within itself.

The problem that really then confronts the individual is always the same. It is not whether he will survive or not, but whether he merits to survive. If he merits, he survives. The human being survives everything. Man survives life and death, the rise and fall of states, the coming and going of empires. But the structures which he builds up in physical nature, whether they be his own body or the body of his State, the survival of these structures for their maximum period is based upon merit. That which is furthering the Law lives, that which is against the Law dies.

When men have not strength enough to administer this integrity themselves, then the ghosts behind the great work through them, working forever in a material world where everything apparently is tangible, physical, and literal. Strangely, the very materialism we boast of is one of the things that protects this mystical thing we do not understand. It is able to function in this strange structure more adequately because men do not believe it exists. Because men do not believe in it, they do not allow it to interfere with them. They continue



to believe they must build their own world—and that is good. In the fact that they do not believe in the existence of an invisible, intangible government of the world we find one of the reasons it can function. Whether we believe in it is not important, but whether we believe in ourselves; for the measure of integrity we develop is the basis of the function of this invisible body.

So in every nation, in every great community, in all the camps of the army, in every hospital, in every temple and in every village, there is something, somewhere, to bind this thing into the pattern.

All this great chaos through which we are passing is pointed toward the release of man toward progress. Everything that is being done is being supervised. Men are making their small mistakes toward right action. Against the tragedy of man destroying himself there stands an absolute protection which no human power can interfere with, because it belongs not to the sphere of human power but to something beyond. And all the dictators and all the generals and all the armies in the world have very little power when we restate the thought we find in the words of one of the old masters, "What merit, or power, or dominion have the little men of the world?" What power, for example, does one of our modern dictators have? He can wave his hand and an army dies; he can move in this direction and thousands give up their lives for his ambition; but what power has he over men who can go with the wind, who can raise mists and create storms in the deep?

What power has he over those who

come unseen and unbidden through locked doors to the councils of the great? These men in a single instant can undo everything the dictators have done. It is only necessary for the Great School to will it, and the dictator and his army are gone. But while that would be a very pleasant prospect, it would destroy men who will it so. Men create dictators by their own stupidity. By their own selfishness they sustain dictators. And by their own wisdom they must remove them.

Man must cure the disease that man has caused, and intercession of other beings is known only where the power of man leaves off. What we do, we must undo; it is the Law.

The man who solves our problems grows, but we will only grow when we solve our own. This is a world of solving and growing, and this is a moment of great solution in which we are growing up toward a better day.

With us, guarding every inch of the way, is this race that abides in the suburbs of heaven, the servants of the General of the World, the strange ghosts behind the great, the powers of a great secret order belonging to two worlds. They were created in the dawn of time and dedicated to the absolute unselfish and eternal service of human need until men are wise enough to lead themselves.

In this presence there is no actual disaster possible; we can have but little pains, which we must cure by our own efforts.

(CONDENSATION FROM A PUBLIC LECTURE  
Suggested reading: SELF-UNFOLDMENT  
FIRST PRINCIPLES OF PHILOSOPHY)





# "All Are Brothers"

By Owen Lattimore

Adviser to Generalissimo Chiang Kai-shek



PEARL HARBOR showed America what a formidable enemy Japan is. In a few weeks Japan conquered a treasure hoard of coal, iron, oil, rubber, tin. Japan's flag flew over thousands of miles of land and sea. Japan captured the bases and drove out the garrisons of nations that had shipyards to build navies and factories to make planes and tanks.

In all this time the only great victory on land against the Japanese was won at Changsha by the Chinese—a nation with no arsenals able to make anything as large as field artillery.

Who are these allies of ours?

Only 30 years ago—one human generation—they were living under an emperor.

Eleven years ago their Northern provinces, in Manchuria, were invaded by the Japanese.

Five years ago, at the Marco Polo Bridge, they began the war, as we now see, that will not only decide the liberty of China but help to decide whether all the people of Asia—a billion human beings, half of mankind—are to be conquered by Japan or set free to build their own democracies.

The leader of the Chinese people, Generalissimo Chiang Kai-shek, is a far-sighted statesman who for years has taught that the Chinese must be world citizens, not just Chinese citizens; that in defending China they are defending the world cause of democracy and progress.

After Pearl Harbor, Generalissimo Chiang, on behalf of the Chinese people, offered to President Roosevelt and the American people "all we have and all we are."

At the same time he

called on the Chinese people, in inspiring words, for even greater sacrifices, not for themselves alone, but for their new democratic allies.

It was in this spirit that China, hard pressed herself, offered troops withdrawn from her own threatened fronts, to help in the defense of Burma. There could be no finer example of the spirit that binds the United Nations together.

The Chinese have an ancient saying—*All Within the Four Seas Are Brothers*. We might well make this a motto of the United Nations. We are many peoples, of many languages, religions, and political systems; but within the Four Seas of the Four Freedoms we are all brothers, because the democracy which unites us is that of the common man.

All Americans know what America can do for China. That has been dramatized for us by the heroic Flying Tigers of General Chennault's American Volunteer Group, and their gallant tradition is being carried on by regular American air forces now in China. We can send more planes as fast as we are able, to help give the Chinese the power to turn from defense to counter-attack.

Few of us realize even yet, what the Chinese can do for us. We know their astounding courage in fighting five years against the crushing superiority of Japan's armament; but do we yet understand what the spirit of China will mean in the years of peace after the war?

I think the most important single thing that we can emphasize at this moment is this: The Chinese have already proved that in 30 years—the time that it takes a man to grow up and learn his job in the world—a whole people can



advance from the political system of a despotic empire to the democratic system of a free republic.

In that time the Chinese have created a political unity which has not only saved their own country, but will help to save others from conquest.

They have created a wide system of education. Their engineers are among the best in the world. They have proved that Asia need not be ruled by strong-arm methods. They have proved that they can rapidly attain higher standards of living, and are eager to do so.

They have proved that in Asia the difference between China's devotion to peace and progress and Japan's lust for

conquest is not a difference between inferior races and superior races. It is the difference between free men and men who are yoked by a cruel creed of militarism and imperialism.

In Europe, the British and the Russians and the Yugoslavs are proving that this is also the difference between them and the Germans and Italians.

We, Americans, dedicated to the proposition that all men are equal, have allies in the Chinese who are determined to make their side of the Pacific Ocean equal to ours in political democracy, economic security, and human dignity.

(FROM A PUBLIC ADDRESS)

### Library Note

IT IS obvious to the thoughtful that most of the arts and sciences which we know today had their origins in religious beliefs and metaphysical speculations.

The library of the Philosophical Research Society has recently been enriched by a collection of seventeen examples of inscribed bones, belonging to the Shang dynasty of ancient China. These fragments are covered with pictographic characters in the earliest form of Chinese writing.

Inscribed bones of this character, generally classified as oracle bones, formed the implements of a primitive system of divination. Various pictographs representing birds, animals, insects, and some inanimate objects, were cut into the surface of the bones, the process accompanied by prescribed magical rites. Fire was then applied to the bone, and a fine lacework of intricate cracking resulted. The relationship of these cracks to the pictograms was then interpreted by the Shaman, or priest, and the auguries played an important part in the daily life of the people.

The Shang dynasty is the earliest historical dynasty of China, extending from 1122 B. C. to 1776 B. C. The preceding legendary Hsia dynasty (1776 B. C. to 2205 B. C.) has not yet revealed any examples of writing.

It is possible to trace the development of the modern Chinese written character directly to the pictographs on the Shang bones. We are, therefore, deeply indebted to the primitive superstitions of the Chinese, who buried these fragments of burned bone in their funeral mounds for our knowledge of the origin not only of the Chinese word-forms, but also for a great part of their art stylization. The following examples show how modern Chinese characters have evolved from the bone pictographs.



YU-FISH

SHANG FORM



SHU-CATERPILLAR

SHANG FORM



HO-GRAIN-CORN

SHANG FORM





- *Between the Lemurian and our highly evolved state is the difference between infancy and adolescence*

## Wonderful Land of Mu

IN THE light of present world conditions let us turn to Plato and see what he had to say about causes of war.

He observes that certain countries develop more rapidly than others, extend their sphere of influence, enjoy better government, stronger leadership; and sometimes these more active nations suffer from geographical limitations. Theirs is better hygiene, resulting in an increase of the birth rate and the lowering of the death rate, and the inevitable result is overpopulation. With their advancement in the arts and sciences, particularly those protective to the life of man, they bring about the recovery of people who otherwise would die, and at the same time diminish plagues and pestilences. Now, if the nation further has internal government sufficiently unified so there is no population loss through civil war, and is so located geographically that there is no loss of life by seismic disturbances, tidal waves, and fires, the development and increase is certain to be more rapid than other surrounding nations. Ultimately then, there comes a time when this stronger, or more aggressive, or even more secure nation sees how it could advantageously extend beyond its inherited geographical boundaries. A neighboring power conversely is under a weak or selfish government, subject to innumerable internal strifes, inferior hygiene, and insufficient education; it could prove to be a menace especially in the matter of plagues, and also in the danger from border clashes in its interior strivings. It is a weaker power too, because it has not developed its natural resources to the reasonable limits of its geographical reaches. To ambitious states already crowded within their national territorial birthright the result of such inequality inevitably is strife.

Plato made no effort to vindicate the stronger power for yielding to the constant temptation for oppression; the condition itself was to be considered inevitable as long as there was inequality, which there always would be; international strife would continue as long as nations existed.

Also, according to Plato, national policies and national principles ultimately determine national destiny. Nations, like individuals, choose careers, programs, policies; and according to their selection of destiny, so will that destiny come to pass.

Some nations choose to excel in the arts and sciences, others elect economic and industrial supremacy, a few have striven for military supremacy; but whatever it is that is selected as the principal purpose it will ultimately describe the fate and outcome of the national existence.

The Greeks were an example of philosophic belief. The nation never shone greatly either industrially or from a military standpoint. The Greeks were artistic, cultured; in their own particular fields they were without equal; but they were not a strong industrial people, theirs was not a strong military nation; they were unable to efficiently protect the doors of their institutions when opposed by the highly militaristic system of the mercantile minded Roman Empire.

Rome, with a different psychology, dominated the Greeks, and was in turn overwhelmed by Barbarians from the North.

China, another cultural civilization, has suffered from political corruption since the beginning of history. India, a great philosophic empire, has been for a century under foreign rule. It is to be seen that various states according to

their policies bring about the right consequences of their chosen mode of existence. It is the same with individuals, according to Plato.

A man may succeed admirably in a chosen career, and yet may be said to have failed when his achievements are compared with those of others. If for example, he chooses philosophy for his life's work he is, like the philosophic nation, apt to be weak in other departments. Philosophy does not result in immunity from the limitations which learning may impose. A man may be a very great mathematician and a very poor politician. He may be able to understand the deepest mysteries of nature, and yet be comparatively ignorant of the techniques of merchant and manufacturer. He achieves in his own world. He seldom desires after great wealth or great extension of domain, is seldom interested profoundly under which political system he lives, as long as it permits him to continue his mental researches. He is content to think, and fated to let the rest of the world go by.

This too, is the fate of the philosophic state. A nation given to the arts, consecrated to culture, may achieve tremendously in its chosen field, only to fall politically before some far less advanced people, because of a program so abstract that it does not provide defense for national boundaries.

The story of Greece and Rome will illustrate two orders of conquest. Although Rome conquered Greece, Greek culture conquered Rome. Greece then, was never actually conquered. Greek

thought, logic, philosophy, even the Greek language, idioms, styles in clothing and architecture, painting and sculpture, became the dominant keynote of Roman civilization. Rome even borrowed its gods from the Greeks, and was happy to receive them. The actual culture of the conquered people continued untouched by Roman supremacy, and so, technically it was the Greeks who achieved in the end. While their political system collapsed, their civilization continued on, to influence not only the Roman world but the modern world. Today, twenty-five hundred years later, we are still in debt to Greece, and will be as long as civilization remains.

Plato pointed out how in this way nations sometimes survive their failures. Their great values do not cease, for the real purposes for which nations develop are immortal. According to their intrinsic strength and weakness in certain specialized fields, institutions may come and go. Nations and races may fall through corruption, but principles continue, and will continue. The vicissitudes of nations do not stop progress; it is merely re-oriented and re-adapted, and flows on through the ever changing patterns which human society sets up.

Describing the consequences of striving, Plato points out that nothing has been lost out of the destructiveness of man since the beginning, nothing that is essential to his present security. For man is eternally accumulating more wisdom, more strength, and more understanding.

This viewpoint serves as an excellent approach to the particular subject of lost civilizations.

We think of the past as irretrievably lost. We think of it as something gone, forever vanished from our life. But, the vicissitudes of the nation are preserved in the sub-consciousness of the race, and the record of that which has gone before endures. Part of the mysterious psychic undertone that comes down to us through the ages, these things make us what we are.

In the discussion of lost civilizations, much consideration has been given to





why whole nations and races disappear from the earth. We know there are dead civilizations, extinct races; we are aware of people whose vestiges are so faint we are barely able to interpret them; we realize the whole earth is a great graveyard of buried records of innumerable civilizations and cultures; that some civilizations and races survive only as instincts in the subconscious life of people.

The disappearance of forms is constant. In time, our own civilization will be one of the unknown mysteries of a past. Knowing that everything we are doing is doomed to fall, we also realize that some part will endure, something will go on—to add to the accumulated development of the ages something that is really good and fine out of our time, joining with all time in the progress of life.

The most interesting area we know today for the search after the primitive is in the great Pacific. Ancient civilizations existed both in continents and lands adjacent to the Pacific, and in continents now submerged by the waters of this great ocean. Under the water and under the earth are the vestiges and remains of cultural races, of races with extensive domain and wealth, of races of primitive men of whom we know nothing because they vanished away millions of years before the beginning of our present civilization.

Of vast significance in this mystery is our feeling of a certain kinship with all these other ages and other times; it is that which makes us ask the why of the mystery of this coming and going, this appearance and disappearance, rising and falling. Whole races and nations have come forth and retired again in the great graveyard of the earth from which all life must spring and into which it inevitably must return; the extension of the unknown life of these persons to the destiny of empire, the co-relation between the individual and the collective purpose of empire is a mystery that must always be the subject of profound consideration, as one of the significant factors of the drama of human existence.

It was the late Augustus Le Plongeon who envisioned the land termed "Mu." No writings other than those of Le Plongeon verify the name, and a single statement by a single individual does not establish a fact, but only the possibilities of a fact. It can only be said then, that the term "Mu", used by Le Plongeon in *Prince Coh*, is his selection for the proper equivalent of the ancient designation, the "Island of Mud." According to one of the existing Mayan manuscripts, this ancient culture developed in the area approximated by the Pacific Ocean. It was a septenary, a great chain of islands, and these were destroyed through a series of cataclysmic disasters which caused them to sink slowly over a long period of time, the last part to go being already so depleted and destroyed by seismic activity that for thousands of years the land existed only as mud banks and uninhabitable areas projecting only slightly above the surface of the ocean. The "Mu", of *Prince Coh*, apparently equivalent to the term mud, at least was low, swampy land, constantly deluged by rains or flooded by invasion of the sea.

From these island homes, according to the people of Central America, great races of people migrated both eastward and westward, constituting two great waves of civilization. Those that migrated in an eastwardly direction from the Islands of Mu, came to the central sections of the Americas. They set up a civilization in Guatemala, Honduras, Nicaragua, and other provinces.

These exceedingly primitive people were the true monolith builders and



mound builders. They brought with them the evidence of their worship in their carved stones; in monoliths they developed primitive instincts in the creation of architecture. Comparatively unacquainted with any of the higher and finer arts, they corresponded closely in their culture to the peoples of the Stone Age, the Neanderthal, the Cro-Magnon, and other primitive pre-historic types.

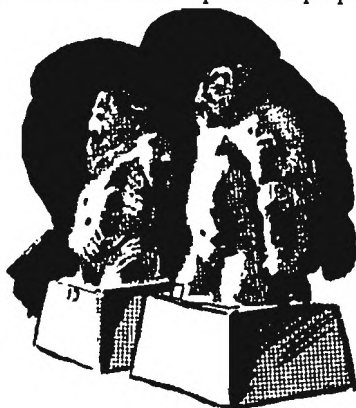
In a museum on the peninsula of Yucatan are two very curious carved figures, resembling anthropoid apes. These figures, one male and the other female, the female carrying an infant in its arms, belonged to a period far earlier than the Mayan culture known in that area. The carved figures, more than life size, grotesque in an apelike way, are statements in stone of the scientific hypothesis of the missing link. It is evident that the great and ferocious squat images are not apes, but very primitive humans, and if the figures are life size, which is probable, these are people in excess of seven feet in height weighing several hundred pounds. The two figures have never been officially commented upon in any of the archeological findings, neither have they appeared pictorially in scientific journals; the nature of these figures makes it apparently safer to ignore them scientifically; to admit them into the present controversial status of the origin of the people of the Western world would be exceedingly inconsistent with the subject as the findings are now given to the public.

These figures seem to be true Lemurian, possibly the only existing likenesses of these people, who it is thought, possibly lived originally in trees or in natural caves. The concept that the Lemurian was a sort of superman, possessing all forms of wisdom and knowledge, is entirely inconsistent with such records as we have of Lemurian culture, whether

it be the Easter Island figures, or the Pre-Aryan remnants of India, or the Pre-Aryan remnants of China, or even the Pre-Aryan or Pre-Atlantean remnants of the Near East. In every case, the very ancient level which might be regarded as Lemurian shows no indication of these people having possessed a great scientific knowledge. Rather we may say they possessed the peculiar clarity of purpose we find in the consciousness of minds of small children. The child quite naturally is often inspired to the point of great genius without having passed through the educational process of acquiring knowledge. In the same way primitive people proceeded with a certain amount of sureness; their social motion was true and wise, not because they knew things, but because they were still so closely related to universal instinct that their every action was dominated by cosmic law.

The westward migration of the Lemurians into Asia continued in a series of waves, covering a great period of time. These migrations did not occur in a period of 50,000 years, or even 250,000 years; they have to be thought of in terms of millions of years, and as a constant motion, wave upon wave of enormous migrations flowing out from the parent source and extending themselves slowly across the surface of the earth.

Nature was the great enemy of the primitive Lemurian; in the pre-historic world he had to fight fantastic forms of which we know nothing; as he developed the stone ax, began the work of preserving records upon stones, first sought for fire, formed the first bone fish hook, he was slowly groping after security in a world weird and incredibly nightmarish. He faced the prehistoric mammal, and to survive as a comparatively weak creature in the presence of surrounding strength, he was forced to





use terrific ingenuity; and so he developed innumerable institutions, the classification and extension of which are the basis of modern civilization. But he did not proceed as one people, he proceeded as has been said in a series of waves.

If we should say then, that five million years ago a wave of Lemurians moved eastward reaching the Americas; and that at some almost similar time another wave moved westward, reaching the coast of Asia—what we call Asia today—it is obvious these two groups extending their sphere of domination, fighting their way across the surface of the antediluvian world, may have at some remote time met again. It is evident that this occurred. Those who came to America gradually extended northward and southward; those who reached the coast of Asia continued to migrate in a westerly direction.

After the passing of hundreds of thousands of years, these migrations across Europe and Asia finally reached the coast of the Atlantic, throughout the area we know as Southern France and the Mediterranean. The vestiges of giants remain here; in Andalusia are caves, apparently of Lemurian origin, and skeletons of forebears averaging seven to nine feet in height. These bones fit the carvings found far away in Central America.

Having reached the coast of Europe it remained only for the Lemurians to move in a westwardly direction to reach America. And here was the group of their own kind that had been existing and migrating throughout the western hemisphere—two streams of identical origin, after completing the circle, had met again, met after a lapse of a vast amount of time. At the meeting it was no longer so obvious that they were the same people, for their migration had resulted in changes in their construction, appearance, and temperament. They who had started out as one nation met as strangers. There was no recognition of fundamental identity of origin, for these people had lost the records of millions of years of wandering and were

without capacity to orient themselves historically.

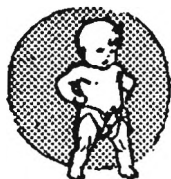
Other migrations meantime had moved from the mother-land, and these migrations in turn superimposed themselves upon the earlier and now indigenous migrations, and the new wave that had followed in millions of years were regarded as strangers. Warfare resulted. Those who came from other areas had developed more rapidly; in this very ancient world a mysterious influence was working out the very battle of the ages which in fuller and more complex form we are perpetuating today.

The cultural state of the Lemurian has been widely speculated upon. If we had a cross-section of the Lemurian culture, what would be its relationship to ours? Would it be something greater than we have, or would it be less? The answer is obvious. It would be less.

The difference between our highly evolved present state and that of the Lemurian is the difference between an adolescent and an infant.

Anyone who doubts that we are, comparatively speaking, only adolescent, needs only to look about him to be convinced that we certainly should not be considered mature. We are in a period of emotional stress which corresponds to human adolescence, but wherein the youth is still infinitely older and wiser than the infant in arms. The infant has protective power the older child has lost, in a degree of certainty regarding the unknown. As we become older we become less certain in everything we do. And as we become wiser our certainties become even less. As far as true value-sense is concerned, the primitive individual is like the small child, for his value-sense is closely related to desires, appetites, and survival.

If we could take a true Lemurian, and a true member of our present race, and wreck these two on a desert island, the Lemurian would have far the best chance of surviving. He would instinctively set to work on the process of survival. The more advanced person, separated by centuries of culture from primitive problems, would be bewildered; in



order to survive he would require tools and instruments and the numerous things he has become dependent upon. But if we say in this sense that the Lemurian culture was more fundamental than our present culture, there is no justification for the popular belief that the Lemurian was a superman. Nor is there justification for the belief that the rediscovery and reconstruction of the Lemurian culture would greatly advance our present civilization; there is no reason to suppose that the Lemurians possessed any knowledge essential to civilization that we do not possess. They may have used certain forms of knowledge that we possess, but do not use. Sensory perceptions were more keen than ours, because these had to be depended upon for survival. But there is no reason to believe that these ancients had a great philosophic empire, as some visionaries have tried to convince us was the case.

Of similar significance is the architectural dilemma encountered in the search for this lost civilization. Not long ago a series of books was published relating to the whole subject of Mu. They were presented as the result of very intensive research plus exceptional opportunities. They were supposed to contain the true records of the civilization of continental Lemuria. When these books were broken down and analyzed, it was discovered they did not contain anything.

In the first place, the human mind lacks the capacity to place any bonds or limitations upon such a problem as Mu. It is to be realized that twenty or thirty levels of human remains may be found in one thin strata; the very ground we walk upon has supported not only one civilization, but a dozen or more. Archeological research in Central America reveals that some of the temples have twenty ancient temples under them, some going back 300,000 years or more, and these are comparatively modern. A common mixture of dust, is like the great past, an inseparable mass. Think

of the difficulty you would have if with a magnifying glass and a pair of tweezers you tried to differentiate between these little grains of dirt, to say: "This little grain of dust is Lemurian, and this one Atlantean." You cannot divide up the dust. You cannot shake out of these ancient remnants anything that resembles a pattern of survival. When you have gone all the way down through twenty different levels that are now to be perceived, you find twenty levels down to be comparatively recent. And instead of being able to say this is modern, and that is Atlantean, or else Lemurian, you are forced to the recognition that you must differentiate between scores of different migrations, some belonging to one period and some to another. The complexities are innumerable. Only those going in where angels fear to tread, would somewhere pick up a piece of carving and say: "This, gentlemen, is pure Lemurian." The most that is justified is: "This, gentlemen, *I believe*, is pure Lemurian."

We do not know what pure Lemurian anything is.

We do not know what Lemurian language is. We suspect it was a series of tones copied from natural sounds, and that it may not actually have reached the quality of a true language until the very last part of the Lemurian cycle.

We cannot say a certain building was built by the Lemurians. Or that certain stones were carved by them. The stones may have been carved much later by someone who had tried to remember what a Lemurian looked like. Or, someone tried to picture to someone else something that he had never seen. When you drop back millions of years in history you cannot be very certain of anything.

The uncertainty extends to sub-human remains, the prehistoric mammals, for example. It is quite common to shift the date of the dinosaur back several hundred million years as





new evidence is produced on the subject. We are not certain when the glacial period took place, and not very certain when mammoths walked the earth. We have approximated these things. The original scientific premise in the last century was that man had been on the earth approximately a million years, maybe less. It is now fashionable to say at least a hundred million years. By the end of the present century it may be a thousand million years.

The reasonable person is not greatly moved by various stories concerning how things were a long time ago. In substance and in essence, we are not entirely sure of the way things are now. The average individual has a very indistinct concept of how the Laplanders live today. We have less concept of how the Central African lives today. We have such a mistaken idea as to how the Asiatics live that we have kept on sending missionaries over to them. Actually, we do not know how our neighbor lives; nor do we understand the simplest impulses of those who are closest to us. There are probably a million people in the area around New York City who cannot give you even a general picture of what Central Park looks like. Millions of others have yet to take a good look at the Statue of Liberty. When we have so limited a perception of things near to us, how much more limited is our true concept of things Lemurian that vanished away before we were even thinking creatures!

It is therefore not wise to dramatize our concept of the past, but to preserve as far as possible a rational viewpoint. The evidence available seems to indicate several things which we can accept with reservation. They are at least along lines of probabilities. The first of these possibilities is that the Lemurian world was not a particular continent any more than the Atlantean world was a continent, any more than in a million years from now it would be correct for people to look back and say ours was the Aryan Continent. There are Aryans on every area of the earth's surface. And there were Lemurians on every continent too.

Therefore a word better than continent is distribution. The Atlantean world was a distribution of land and people; the Lemurian world was a distribution too—including parts of all the continents we know, and parts that are now submerged. It is a sound assumption that our present distribution includes parts that were submerged during Lemurian times.

The Lemurian world was thus the whole earth as it existed 200 million to 250 million years ago. Evidently, while it was a complete distribution, like our own world it was somewhat localized in intensity of its cultural procedure. For many hundreds of years the comparatively recent Aryan culture was localized in Asia. The point of focal power then moved westward to be localized in Europe. Under existing conditions today the power and center of the Aryan race is moving again, and will probably be localized in one of the Americas. This power and center is the nucleus from which all the rest is administered; the heart and brain of the whole distribution involving the whole earth's surface being the part usually regarded as the continent or true race. It is however only the administering power.

The administering power of the great center of the Lemurian culture appears to have originally occupied the area approximate to the Indian Ocean and the Australian archipelago. It was a great continent that still survives in scattered islands and as a mass of submerged shoals, covering an area nearly as large as North America. Originally this great area was an enormous shelf that, through a series of catastrophes, gradually submerged. It was a very slow process resulting in the dividing of the land into the Islands of Mud, an infiltration by water rising slowly but with inevitable force over millions of years. It was not like the Atlantean Continent, 11,000 B. C., which was sunk; there was no great loss of life, no great catastrophe in connection with the sinking of Lemuria. It merely faded away like a worn-out world returning to its source.

From the Lemurian center as from

some radiant pinwheel tribes and races were constantly thrown off—the nebular hypothesis applied to the earth's surface.

These migrations carried widespread the primitive culture of a most simple and tribal existence. There is reason to believe that among the Lemurians the institution of the medicine-man had its origin, beginning the simplest forms of priesthood, the simplest forms of religion, the rudiments of the worship of the heavenly bodies, and of the forces of nature, worship of the ghosts of the dead, and worship of the generative processes. These are the ancient institutions for which science has no explanation. Possibly one of the primitive institutions was the worship of the dead; certainly ghosts played an important part in spirit worship. Wherever we find remnants that seemingly have retained part of their Lemurian traditions, we find the worship of the dead. We find it in Central Africa. We find it in most isolated islands. We find it among the oldest surviving people, who believe that the idea of religion was not to worship God but to propitiate the spirits of the deceased. A very elaborate discussion of this belief can be found in *The Golden Bough* by Frazier.

The worship of the dead brought with it Totemism, Fetish Worship, and a form of primitive priesthood. There is no evidence that the people in these very ancient times recognized the existence of a single God, or a collective principle, such as monotheism or pantheism. The worship of one God or a multitude of Deities did not come until the establishment of the social order.

Until man recognized father and mother he could not worship God. He could not conceive of a Father in Heaven until his emotions to his earthly parents had been stimulated into existence. As long as there were no true human relations there could be no sense of either loving or hating God; so, instead of the adoration of God there was recognition of the proximity of the dead, those who were gone were still there. The belief in the disappearance of the personality from an objective to a subjective state,

was the beginning of the realization that something was left that might hover around, in explanation of the mysterious circumstances occurring in nature. This belief was primary.

Next to this primitive instinct was recognition of required veneration of the generative or procreative processes, symbolized in the uncut stone, the obelisk, the monolith. This recognition extended to the symbols of the axle, the axis, the pole, the home, the tribe, the nation, the state, the entire institution of the race; these primitive symbols were carried about all over the earth.

The Lemurian, so far as his arts and sciences are concerned, seems to have left very little. Whatever art he possessed was not cultivated; it was purely instinctive. If he drew it was from impulse, without technique. There was something very fine about his impulses, his primitive art has something that makes us want to go back and copy it; but there is no evidence that he was aware of the significance of the thing he did. That is also true of architecture. There is no evidence he built a house, but there is evidence that before the end of the age he did discover the use of the arch, the key to the term architecture. He developed the first primitive type of boat by hollowing out logs, but there is no evidence he ever carried on beyond this point.

He held to a very practical viewpoint. What was necessary he did, what was unnecessary he left to the ages. The complication of civilization never occurred to him; there is no evidence he ever developed national existence; it is even doubtful if he ever went beyond the tribal state.

His health was good because he was nomadic. It was when the building of communities started that the diseases which afflict humanity largely came into existence. Community existence demanded a then unknown knowledge of sanitation.

We have no evidence that the Lemurian was ever a philosopher, that he ever reasoned out the mysteries of Nature, ever studied the Laws of Nature. He



merely responded. As an instinctive creature he reacted to a complex cycle of impulses. There is no proof or justification for the belief, for example, that great schools of Adepts or Initiates existed in Lemuria. They had Holy Men, Wise Men, and Shamen, evidences of which survive today in Siberia; but there is no reason to believe the wisest of the Lemurians would have been in a position to have taught us anything of any great significance. Our proper perspective is not served by various writers giving us garbled accounts of the conditions of pre-historic worlds.

As it is a mistake for us to believe that all the ancient world was primitive, it is also a mistake for us to regard all the ancient world as something superior to our present condition. Somewhere between these two extremes lies the truth. In spite of our wars, in spite of our crime, in spite of our individual and collective delinquencies, in spite of our inhumanity to ourselves, we must realize, if we think for a moment, the world as it is now, is the best the world has ever been.

We can look back on Golden Ages, as good old times in which we think we would prefer to live; but if we could actually be transported to the good old times, we would hasten back to today as rapidly as possible. For written history and records perpetuate only the small amount that is great, forgets in kindly fashion the vast amount of that which was not great. What is written of the Greeks, for example, is of a thousand intellects that have changed the course of the world, but nothing of the billions of slaves who lived and died without hope. When we think of the grandeur that was Egypt, in the great structures of Karnak, the pyramids, the temples and the palaces, we do not think of the way in which they came into existence, that they were built by the

blood and tears of the living, that incredible suffering went into the creation of them. Most of them were built by benighted rulers, ruling over badly and ill-governed people. One good King is remembered; we forget fifty outrageous circumstances. We set high value on the one piece of beautiful sculpture that has come down to us, forget the dirt that was part of that same heritage.

We must not forget how closely the great cultural achievements of the past are associated with the most trying human experiences. The paintings of the Renaissance are associated with the horrible suffering of that time. The recorded genius of da Vinci and Raphael may lead us to say that it must have been wonderful to have lived in Venice

under the Doges, not recalling that all but one of the Doges died of smallpox because of the lack of sanitation. While it might have been wonderful to have lived in Italy in the time of Dante, we would also have stood a very good chance of being poisoned by one of the Borgias. Had we lived in our country

between the Revolutionary and Civil War periods we would have had to contend with one depression after another, one economic collapse following another.

Distance lends enchantment. The quietude of the past seems in magnificent contrast to our disquietude. But the past is peaceful because it is dead. Living off the best of the past, we are apt to compare it with the worst of the present.

We are not however living off the million years which have gone before. Our progress has been achieved as the result of the accomplishment of twenty thousand people since the beginning of time, and some of these are possibly rebirths; it is they who have given to the world ninety per cent of its culture. Out of the billions who have lived, twenty thousand individuals have sur-



vived, in that their thoughts are the basis of our present social condition; the rest are forgotten.

We are more indebted to one man in Egypt, the great philosopher Amenhotep, than to the millions of human beings of the 5,000 years of Egypt.

In the person of divinely enlightened Plato we are indebted to Greece. But Plato was too great to be merely a Greek; he belonged to no time nor people; he belonged to the human race. His contribution to the eternal progress of man makes us forever indebted to Greece, for Greece produced him; but so did Greece produce innumerable others who not only did nothing, but detracted from that which had been done.

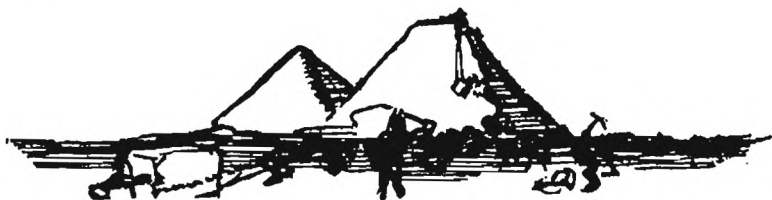
Even as we like to look back, we must then recognize that individuals are the source of progress; and not times, races, or nations.

Going back as far as Lemuria to seek for inspiration we must not fictionalize. Not only long ago I read a book in which Lemuria was in some way mixed up with good old-fashioned socialism; in combination of looking backward to Lemuria and looking backward with Bellamy, it tossed about in a turbulence of Upton Sinclair, Bellamy, Technocracy, Moral Rearmament and modern motion pictures. The author assumed Lemurians living in golden palaces under a condition of almost perfect social poise; they wore trailing garments, a-swishing through the antediluvian world; the priests read all languages, and spoke all tongues; the people dwelt together in a magnificent state of harmony, so wise, so perfect and so good, that all attempts that followed afterward became quite feeble imitations. The one flaw in the account seemed to be that if the Le-

murians—or the Atlanteans, or the Aryans—had ever for one instant been what this author described, their civilization would never have ceased, because they would have achieved Eternity. The Golden Age was theirs, because you cannot be perfect and then lose it—the achievement of perfection removes the faults of imperfection, therefore it is an eternal state.

Out of a sort of cosmic nightmare, a very beautiful idea can express a hope in departure from probable fact, particularly in a concept of ancient times. So, let us recognize that the Lemurian is to us what the small child is to the adolescent; that every grown up person grows up through the natural and necessary experiences of infancy, but these are not something that should be held up as supernatural. We flow gradually from infancy to childhood, from childhood to maturity. We are all seeking maturity of viewpoint and a power that the Atlantean and Lemurian civilizations did not possess. What they possessed was knowledge of the obvious arts and sciences. They may have had power, but did not know any more what to do with it than we do with our dynamite and T. N. T.; for we too do not understand; no more than with the ancients is our moral nature abreast with our mechanical progress.

Rather than to look backward seeking a perfect world, we are better off looking forward to a growing one. It is comforting in these moments of extreme disillusionment with society to realize that in the worst we can possibly do we are still greater than bygone ages, and that out of each action we can perform will be distilled greater and more adequate progress. As surely as we stand upon the very dust of Lemuria,





so surely in our spiritual culture we are using the dust and the wisdom of all the past to make our present.

The child who is born today thus receives the richest birthright the world has ever known. Now is the greatest moment in the history of time. It is the focus of all that has gone before, the good, the bad and the indifferent. The use of now determines tomorrow. For use or misuse, it is the supreme privilege of the now living man to have the right and opportunity to enjoy the accumulated culture of all times. He is here to live the fulfillment of the ages. He will make mistakes, but they will be a little grander than ever before, and his errors will be a little more sublime. He will have limitations, but they will be a little less limiting. He will fall

short of his desires, but he will fall a little less short than man ever has before.

This is our hope: That we in turn, before we are dust, will make our contribution to the pageantry of progress that extends toward Eternity. On the foundation of the past stands the modern world; and on the achievement of today must be lifted the foundation of tomorrow. Progress is eternal, and the values we believe in are ageless. To realize that firmly in these times is part of our personal standard of security and intelligence. It is the realization that makes the philosopher stand the changes that destroy the others.

(CONDENSATION FROM A PUBLIC LECTURE  
Suggested reading: ATLANTIS: An Interpretation;  
LECTURES ON ANCIENT PHILOSOPHY)

## Things Said -- & -- Things Written

America will not fail to bring Christian principles of peace and goodwill to all races and creeds and even to people of our enemy nations—*Elsie Papajohn, christening minesweeper.*

\* \* \*

The American sky dragons are sowing the seeds of hope in the people in occupied areas. They provide a stimulus for Chinese soldiers. — *Ta Kung Pao, Chinese newspaper.*

\* \* \*

In terms of what will be required to defeat our enemies we have only just begun to get into our stride.

*President Roosevelt.*

\* \* \*

It is becoming daily more clear that too many of the men in Washington do not yet seem to realize that we are in a total war. — *Clare Booth, playwright.*

\* \* \*

Holland wants to recover its lost territory, join in economic planning after the war and do something to prevent more wars. But I do not forget for one brief moment that first of all there is a war to be won—*Queen Wilhelmina.*

An extravagant girl, says a writer, usually makes a poor mother. First, however, she makes a poor husband.

\* \* \*

One of the advantages of being air raid warden is that after interviewing all the neighbors you'll know just where to borrow anything.

\* \* \*

An Argentina man grew a cabbage weighing 34 pounds and measuring 48 inches around. There's a swell head for you.

\* \* \*

Henry Ford believes women will resume their place in the home after the war. And, with their experience, they'll be able to fix that leaky faucet themselves.

\* \* \*

On September 30 there was enough money in circulation for every man, woman and child to have \$102.04. Who has yours?

\* \* \*

These scrap drives haven't been very thorough. That youth next door still has his saxophone.

- *In one beautiful, glorious statement lies the very foundation of Christianity*

## The Lost Vision

IN RELIGIOUS matters, more so than elsewhere, we are confronted with an amazing absence of truth. Precepts that should be firmly grounded are greatly interwoven with fancy, and we find astonishing contradictions. If a belief is worthy enough to be believed in the first place, it should be understood. It deserves to be wholly and completely thought about, not with prejudice and conceit, but with integrity and honesty.

If we would clarify the confusion, many contradictory teachings must be analyzed; and by merely going back to the early Christian era and studying the conditions of those times, particularly the problems which dominated the minds of the people, very pertinent and interesting things come to light.

Judea in the first century was a hotbed of political intrigue and the people were incited against Rome. The section was under the bondage of heavy taxation; it was fiercely opposed to being ruled by another nation; by a thousand political intrigues it sought strenuously to throw off the yoke of Rome. Rome dealt harshly with the opposition of Judea. But as the Jews were beset upon, certain of their leaders desired to hold higher positions, and the aristocracy of the nation was induced to join hands with Rome in order to preserve their personal estates. So it was in these exceedingly difficult times, and out of a political melting pot, that there arose the first evidence of the Christian faith. Although it did much to color the local belief, the people were divided in a decision as to whether Jesus was the king of the Jews, liberator of the people, or whether their allegiance should be paid to Caesar.

If we had the original documents of faith we would find both the Jews and the Disciples sharing the same dilemma:

What about Jesus' political status, closely related to his moral status? Looking into this further, and from a non-partisan viewpoint, we find the original Christian believers moving on to Rome and involving themselves in litigation. The Emperor Caesar tells us clearly that the faith became associated with greed and sedition. Their refusal to acknowledge the sovereignty of the government was too much for the Roman people, who, though confronted with temporal problems, yet as a people acclaimed Caesar the one king, living or dead.

Then, in the historically famous incident of Nero and the burning of Rome, we have Nero's claim that the Christians burned the city. The Christians claimed otherwise, and the question was at an impasse. But since, scholars of impeccable character have suggested that the Christians may have burned Rome.

From this time on until the advent of Constantine, in the early part of the 4th Century, it is certain that confusion continued to grow, because Constantine most certainly had nothing in common with the faith. He was a very vicious and evil man, acknowledged as such by all. One open accusation was that he had burned members of his own family in oil. The Grecian Mysteries flourished in Rome at this time, and Constantine was greatly desirous of becoming an Initiate of the Eleusinian Rites, the most profound of all the mystery rites; but his sins were so vile the priests refused him permission even to approach the temple gates. He was forbidden in these words: "Vile man, get thee hence. The House of God is no place for one of your caliber who tortures his own flesh and blood. Such Mysteries can only be revealed to those who are worthy of the Gods."

So Constantine, desiring above all else to be assured of forgiveness for his im-





mortal soul, contacted Christianity. It lent ear to him, was willing that he negotiate with the faith. Certain terms were made whereby he permitted Christianity to exist within the Roman

Empire, trading the concessions for the promise of the Christian priests that he would not at death be consigned to perdition. All in all, it was a strange pact. Thereafter he is constantly referred to as the "Great and Good Constantine." But despite indulgences granted him, he became very fearful on his death bed; he pleaded with the priests to save his soul. He died a Pagan; but with assurances that because he had been associated with the Christians, heaven would be his reward.

After his reign Christianity changed to a political hierarchy. We find it gradually moving along a constantly modifying course; various doctrines and dogmas established were credited to the Apostles, and so Christianity has been continued to its present state. In the weakening of the original fabric, and because of definite forms of ignorance continuing, the actual teachings of Jesus have been obliterated. The sayings of the Syrian Master have been ignored for 1900 years.

This argument would not embrace a record such as the Sermon on the Mount—for if we may look for any integrity of testimony, it is to the Gospel of St. John—but rather it points to the compromise of the evidence from the beginning. That is the first great wrong. The second is sectarian bigotry—maintained by assumption by the clergy that all religions elsewhere in the world, except Christianity, are either a totally inferior pageantry, or else demoniacally inspired. The adherents of Christianity have been led to believe that they alone possess the Truth.

This belief, inconceivable with our progression to such mediums of travel and thought transference as aviation and radio, remains so fixed that any doctrine

savouring of Paganism is ever a very 'hot' issue with Christianity.

To those two wrongs we have added corruption number three. For centuries the church has



increased its wealth through the amassing of its temporal holdings, its real estate and physical property. It is as if oversized altars portended power. Representative of havens of safety for souls, this is all wrong. The churches have too radically departed from the simple surroundings in which the teachings of the Messiah first were given; on hill-sides, under the trees, along winding byways, and at the water's edge. Today's worshiper has been deprived of a reasonable heritage, the right to pay reverence in the environment where life is lived.

All over the earth, too, it is thought anathema to have the doctrine of the faith denied. This is a situation reminiscent of the agitation of a certain listener who approached the great speaker at the conclusion of his presentation of the Milton and Dante conceptions of the Universe, a viewpoint which to the perturbed hearer was "absolutely destructive to the moral fabric." Said he: "You have taken away our God!"

Isn't it well to ask ourselves: "What sort of a God have we? Is it the average vague impression of a benign old man with white whiskers, seated on a heavenly throne, with archangels on either side? Now we may not think every man is capable of devising his own belief. On the other hand, it is neither right nor fair to cast millions of people in one molded belief. That cannot be satisfactory to anyone.

Rigidly circumscribed religious codes have inspired some of the greatest crimes in the history of the centuries. And the set continues between the various organizations and tenets of Christianity and the moral enforcers, although many are the unanswered questions, and the inconsistencies in documents. Yet we



know definitely the authors of the Gospels were men of extraordinary ideals, and normally possessed inspiration; theirs were not ideals to suffer moral degeneration. Through study of the Gospel of St. John, man emerges definitely as a noble, idealistic, and gentle soul. I rise to declare the various sects are as coffins for these ideals.

In the so-called piety of the last generation, when the evening custom was to gather the family about the fireside while the father, seated, read verses of scripture, stress was laid on the adage: "Spare the rod and spoil the child." Father never quoted the other verse: "Parents, provoke not your children to wrath." Ecclesiasts sermonized on the wickedness and misery of sin; it was impressively borne down on every human soul that he was in dire danger of losing that soul. All joy was discountenanced; and the few examples of enthusiasm were scarcely backed with the adequate clerical understandings such enthusiasm should have had.

Now, regardless of years of research into doctrine, have we shown very little improvement spiritually. Is this not because we are bound to the narrowness of theological concepts, which creeping in, detract from our wisdom? If we could realize the difference between theology and religion, discriminately and comparatively, we could take the first step toward knowing Truth. The purpose of knowing Truth is to release the spiritual values of Life. This one fact, completely understood, would change the whole outlook of mankind. True religion is not involved in affirmations to some high potentate and despotic arbitrator—in a vast cathedral built by the millions of coins extracted from the poor. Nor has it to do with vested choirs singing in unison, often off key. Nor is it invested in elaborate symbols of worship. In no true sense of the word is this religion. Religion is man's ideality coming of age. It is his dream

of all that is good, fulfilled by understanding.

A man is not religious because he murmurs responses to a Litany, but because in his own soul he is living the Truth with conviction in the right.

This honest man is not an heretic, whatever the mumblings and murmurs of the great order of ecclesiastics.

The time will come when true religion will be an ever active and present force in the life of man. That time awaits abolishment of all dogma and the murmuring of platitudes. Around us today is the evidence of great unrest in

those nations nominally Christian—even our own—whose faith has sanctioned the most cruelly destructive massacre of right the world has ever known. The greatest of religious wars have been perpetrated by those who call themselves God's children. There have been 800 such wars in the last two thousand years. This alone is proof that the original teachings did not adhere to man. He got off to a bad start on the wrong foot. He was instructed that it was not so

much what he did to others that matters but what was done to him.

We have very dissenting groups among the so-called Christians, yet this does not mean the faith has not accomplished a great deal of comfort in bringing some degree of understanding to many of its followers. It is my contention, nevertheless, that the earnest thinker who found such comfort in Christianity would have found it in another faith as well. Because of being moved by great and sincere impulses and intentions of good, he had the right aspiration in himself.

Today we have at least a dozen world religions, some great, some smaller, yet all functioning along the same lines. All are united fundamentally in one basic ideal, and while this ideal is observed to some degree by certain of these religions, many have failed, even as Christianity. Why is this? Because we are a race ignorant of the significance of Life, its





Plan, its Purpose; and, in particular, the specific part each man plays in Life's relationship.

Man having lost the vision cannot be spiritually normal and happy in his living. What we need at this moment is a reconsecration to the definite restatement of Principle—let us say, a Resurrection of Ideals. We need to build new hopes, then strive to live the reality of the Law. We need less talk; more earnest search for the Right and Truth in all things. We need to become more charitable to others, to see less of error in our fellowmen. Above all, our need is to realize ever more and more the Fatherhood of God and the Brotherhood of Man—Unity instead of separateness.

Some may say we cannot do these things, yet there is always something we can do, and even though it is not of the greater things of accomplishment, a definite opportunity comes to each individual to live out what he believes, where he is now. With whatsoever integrity and wisdom he has, each person can live more closely to the Law.

In Christianity, a great world religion, is to be found one of the greatest teachings ever to be given to the world in statement of Eternal Truth: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength . . . and thy neighbor as thyself." Our need is to try to live this Truth, given to man to aid him in the restatement of his being. As we fully realize the implication of this statement in our faith, we will forget forever the platitudes of the clergy. Certain Truths given us in the beginning are the ones we must set to work to live out, and regain the simplicity of childlike attitude. If but one man lives out this Law in his own life, his influence can do much toward the greater establishment of good about him.

In one beautiful, glorious statement lies the very foundation of Christianity—to love our God, and our neighbor as

ourselves. All the rest is unimportant. This *is* Christianity. The various sects dividing it, whether Protestant or Catholic or unorthodox, are all unimportant. Even the sacraments are but symbols. They bear small significance to that which is the Sacrament of Living. The whole of scriptural injunction is fulfilled when in the substance of our faith we love our concept of the Supreme Principle. And never has it been better expressed than in the Platonic concept of The One, the Beautiful and The Good, as that Absolute Beauty which is ever manifesting in itself as Sovereign Serenity and Justice, sustaining all things.

In the love of neighbor in the second part of the statement we find the basis of communal existence, the end to all fault finding, the wagging tongues, the backbiting so typical of the average church social circle.

It is imperative that we find that which has long been lost—the most profound sacred mystery of all teachings—which is that our study of great matters all comes to naught unless we have fundamentally a fixed integrity and humility within ourselves, based upon the supreme veneration of service. It is the foundation of all metaphysics; it is something to be earnestly thought about; it is the key to the Mysteries.

When any of us in ourselves can achieve love of God, and love of neighbor, we can say we have definitely contacted the Law. He who has contributed to the wellbeing of the world is a Disciple of Truth, and he then has this responsibility put upon him—to live out truth in spite of wrong values about him, to act honestly in a world dedicated to greed, and to wisely venerate the Right in the presence of those who adore lesser things.

Only by using correctly and intelligently that which is entrusted to us will we be sustained by the twisted thunderbolts and not be forgotten.

(CONDENSATION FROM A PUBLIC LECTURE

*Suggested Reading: HOW TO UNDERSTAND YOUR BIBLE;*

*TWELVE WORLD TEACHERS.)*

- *A free India represents to us  
a bulwark of power in Asia*

## An Independent India



WHEN we face certain basic realities they help to clarify many of our problems. A first realization is, that the changes which are taking place in the world today are relatively permanent. They will be permanent in the sense that they will continue, and will become the basis of further change.

The fond belief that many still seem to have, that after the war things will go back to the old ways, is an illusion. There is no going back in this universe. The great wheels of cosmic function and action have no reverse gears.

Human reaction in the main supports the pattern. Many of you who have been away from your birthplace or childhood home save up and dream forward to the time when you can go back. Maybe after twenty years you at last make the great trip. And after two days in the old home town you are bored to extinction. There is no going back. Nothing is more impossible to revivify than the past.

We all feel we would love to go back to something, somewhere, sometime; but when we get there it is not there. We have gone beyond it. That is because of constant emergence of potentials through ourselves; because we all are ever changing within our consciousness, and because this changing is a pattern changing forward. We can return to the scene of yesterday, but we cannot bring back the associated condition and state of consciousness that once was so significant to us. It is gone.

And so it is with the great political change of empire: that which is gone cannot come back. The world of the past forty years is gone; the changes and

patterns of things which we have known are deep and significant changes; they are foundations for a continuous change that will go on to the end of time. One of the things most certain today is, we are not going back to the smug conceit of empire. Accepting this as obvious and inevitable, we have some background for an estimation of the plan Mahatma Gandhi is working with.

There is no question that India is going to express itself on the determination for political freedom. There is no doubt either that it is a misfortune that such a crisis should arise at this time in this critical period in history, a crisis unavoidably painful to the United Nations in their hour of stress. But, from the standpoint of the people of India, this is their golden opportunity.

Promises with a string tied to them won't go this time. The relationships between nations in the past have not been such as to inspire confidence over promises. Nothing is more easily given and more worthless than the ordinary political promise. Today India is in a neat position to make ordinary or extraordinary demands, trying and uncomfortable for us, but very strategic for India.

An estimation of a political concession is very largely a matter of viewpoint, very largely a matter of which country you are in and of; what appears to be high treason on one side is the most intense patriotism on the opposite side. But now we must more and more realize something that we have not realized before, and that is, that the power or privilege of any one people to assume that it can establish *the* standard of right is



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part! Along with other pleasantries of the post-Victorian era, it is gone. The power of any one nation, or any one race, to assume rulership of the world physically, morally, financially or politically, is gone. We might just as well face it.

The one solution we have to our present problem is to recognize the absolute right of all people to their political integrity. By this concession only shall we ever be able to bind together a commonwealth of nations capable of preventing a recurrence of conditions such as those through which we are now passing. We are no longer in a position to believe or feel that our world is a world of advantage, and that what we express in fashions, styles, attitudes, represents that which is superior for all men.

This is no longer a white man's world. It is one in which the white man, the brown man, the yellow man and the black man, can and will get along together. And not only get along together, but flourish like the green bay tree together. This is no longer the world where the white man was master and all others his slaves; that's all gone, finished. We taught well, and our students learned their lessons only too well. We industrialized whole nations of backward people, and our end was to exploit them; but they gradually reached a degree of culture and political development where they now want their own place in the sun. And we will now accord them this place; for they will demand it in a very forceful way.

We are confronted with the rising of a great Asiatic state which will probably and ultimately make the European Axis confederation of nations look puny and pathetic. And in this great rising of Eastern power we are confronted with the evidence of a continued weakening of Occidental power. At a time when the coordination and cooperation of nations is necessary and desirable to the preservation of these very na-

tions, our race is hopelessly divided. A great war rages, in which the whole Occidental world is engaged in a frantic struggle for its own survival against the parts of itself. And there, across the broad face of the map extending from European Russia to beyond the Japanese Islands, lies the great continent of Asia—an area incredibly vast, and within it an immense populational potentiality, still so like seed in the ground it is hard to know what the harvest will be. And on we go, as we have for many years, with the constant tearing down of our own potential wealth and strength by ourselves, and by our own actions against each other. The strife of the competitor is destroying the competitor.

As we view emerging Asia, an immense potentiality no longer to be denied, it is well to consider the attitude of Mahatma Gandhi. First recognition is of the fact that he is an Asiatic; regardless of his schooling, his experience, regardless of anything we know, he is an Asiatic, with the Asiatic viewpoint on the problems of life. We must then realize he combines with his nature a dedication to certain basic principles: he is an ascetic in his personal life, living by certain principles of asceticism which are well established in Asia, but about which we know almost nothing in this country. And again, he is basically, temperamentally, and nationally a Hindu. This means his allegiance is to his own people, that it is basic with him to preserve the viewpoint of his own people. In addition to these general considerations, we must remember that he, like every other leader in world affairs, is also involved in a political structure of human weakness and limitation.

The Indian National Congress is not one big, happy family. Like any other congress, any other political structure, it has within it sincerity and insincerity, political climbers and patriots; it has little men trying to be big and big men trying to understand them; it has all the



factions and factors that go to make up the intrigue of politics. Very involved and very intricate is the pattern of Indian civil life and Indian internal politics, complicated by the Rajahs, and by every government in the world being represented somewhere in India; and also, every state of intelligence and ignorance. In the midst of this pattern is the little man Gandhi, weighing less than a hundred pounds, already advanced in years; and he, the only point of general cohesion in the great nationalist movement, is torn between allegiance to his own country and allegiance to a world cause.

I think personally we are likely in the Indian crisis to greatly exaggerate its significance and importance, and to allow propaganda to influence our opinion. Basically, the ideology of Gandhi remains unchanged. It is the same ideology he had in South Africa, the same thing he has been working with since the beginning of his career. But now his relationship to the popular mind has changed, because of the crisis built up around him. In times of comparative peace his pacifism was regarded as a virtue. Now, because we would like to see India linked for safety with the other United Nations, his pacifism seems to be a vice; but his pacifism remains the same as always, quite understandable to the Asiatics but not understandable to us.

Think back a few years, and you will remember the consternation Mahatma Gandhi's pacifism created in England. He came near to causing an economic panic. Possibly excepting the thirteen American Colonies, he was the one political problem that England had not been able to handle—Gandhi, his dollar watch and his safety pin. There was no way to cope with him, and England had been coping with political problems for quite a time and had considered itself rather good at coping. The nation had built

up an empire covering over half of the earth, had developed an immense potentiality of wealth and authority, and here was a little man, who came over steerage and slept with the ship's cat, and nobody could do anything about him. The date of the great round table conference fell on Gandhi's day of silence, and he would not talk. With a man who will not talk politicians are in a bad way; talking is one of the best things they do, the one thing they know; Gandhi sat quietly munching his dates and drinking goat's milk. There just is no way of handling such a person.

Definitely beyond the ability of England to administer, Gandhi would not be any easier for the Japanese. He is much more difficult as a pacifist than he would be as a militarist.

If Europe at the beginning of the war had been able to take the attitude of non-violence, non-cooperation, where would Germany be?—if the Czechs, the Poles, the French, the Belgians, the Dutch, the Norwegians, and the Danes, had just sat; would not turn a hand to do anything, would not even stoop to ignore Germany; just sat?

We of the west are not temperamentally capable of doing that, so there is no use wondering what would have happened. It could not happen here, but it could happen in Asia. It could happen when Oriental meets Oriental.

To Gandhi's forty or fifty million followers must be added his admirers, which probably include 200 million more, in any estimate to be made of the difficulty coming to anyone who attempts to break up the solidarity of Indian psychology. What makes us unhappy is, Japan will try to cope with it in the only way that physical violence can cope with metaphysical values—aim at extermination. India will be very difficult to exterminate. Even if a campaign of non-violence is held, and many





die, that will have no effect upon the ultimate results. And accepting that Gandhi is not going to cooperate in a military way with the United Nations, there is in India a sufficiently large body of people essentially military in their own psychology, to supply all the man power we could hope for, and want from India—and still leave this little nucleus of true world pacifism, probably the only skilled, administered pacifism that ever existed, to work out its own peculiar chemistry in Asia.

It is quite possible that this little nucleus of non-cooperation resistance, bound together by this one strange, little man, may prove to be more powerful than all the dictators put together. But in no way does it appear to be for us a cause of great worry, for India's 390 million people include an abundant amount of man power without looking to those involved in Gandhi's movement. India's position, it is also clear, is for independence, and not for dependence upon Japan. In fact, India's opinions coincide very well with the opinions of Vice-President Wallace and Cordell Hull, that one way to break Axis power is to preserve the idea of the absolute integrity of individual nations' sovereign power.

A free India is dangerous to Japan. India will fight for its own freedom. But it will not fight for anyone else.

Any nation fighting for freedom is understandable to us, it is fighting for a cause we believe in, whether allied with us or not. We know too that the pages of history are not going to run backward toward the old monopolistic trend. The world we confront is a world striving to preserve itself for itself, and not for anyone else. Our real worry is not whether India and Gandhi will cooperate; it is less a question of whether or not India wins the war than if we want the war won we will have to win it.

India is never going to be enslaved again; India will see to that. If it can get out from under the domination of the British Empire, it is dedicated to freedom. And when it is free, India will not accept the domination of Japan any more than it will the domination of England.

A free India is a wall between Asia and Europe that can be very vital and significant. As India wins freedom for itself it will help preserve balance of world power. And I do not think we need to be too much concerned over the damage India is going to do. It is subtle enough to recognize and do that which is the greatest good for the Hindu. A free India represents to us a bulwark of power in Asia. And a free India is inevitable.

(CONDENSATION FROM A PUBLIC LECTURE)



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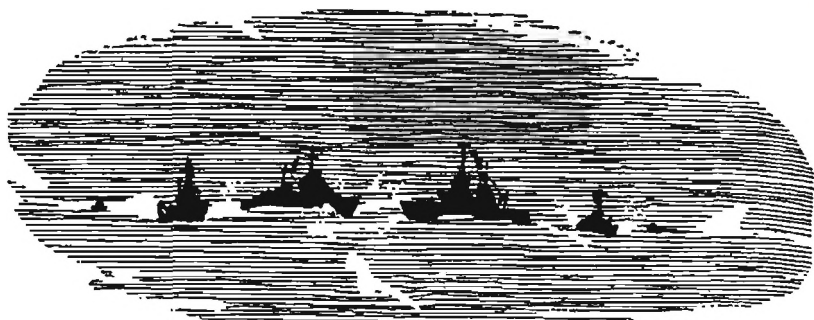
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*Wendell L. Willkie*

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